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Week of Prayer for North American Missions

National Goal:
\$47,000,000

Challenge Goal:
\$55,000,000

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WHAT'S IN THE RECORD

Missions in Alaska

4

NOBTS offers courses

5

Letters to the editor

9

Sunday School lessons

10

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THE BAPTIST Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Muslims seeking Christ in new culture

SAN JOSE, Calif. — The tune is familiar. The words are not.

As the electronic keyboard leads the congregation in the opening hymn, it's apparent that "How Great Thou Art" is easily recognizable in any language.

As a dozen adults sit in folding chairs in the living room of the former home now used as a worship center, children sit in their laps and gaze out at the last few rays of sunshine streaming in through the large picture window.

The pastor writes 2 Peter 3:18 and John 12:23 on a chalkboard, the Arabic characters flowing freely from his marker, right to left, right to left, as the verse takes shape. As he leads the congregation in the Bible study, Basem Qusous explains about the importance of a seed dying in the ground before it can grow into a plant.

That's the business with which this Middle Eastern pastor occupies himself as he teaches immigrants from Arabic-speaking nations about the importance of dying to self and turning to Christ for redemption. It's a slow work, a hard work, but one that brings great

reward, Qusous says after the service.

Khalil "Charlie" Hanna also understands. For the past 20 years he has been serving Southern Baptists as a catalytic missionary in California, working to plant churches across the state. He and his wife, Amal, are featured during the Week of Prayer for North American Missions, March 5-12.

When he was dually appointed by the California Southern Baptist Convention and the Home Mission Board (now North American Mission Board) there was no Arabic work to be found.

Egyptian-born Hanna, whose Arabic name means "friend of God," spends much of his time teaching Bible studies in homes and offices, encouraging pastors and trying to reach Middle Easterners for Jesus Christ. He knows their homesickness, but more importantly he knows their heartsickness for peace with God.

Hanna accepted Christ in a small church in Cairo that was started by Southern Baptist missionaries. As a young man he went to Beirut where he received a degree at the Lebanon Southern Baptist Bible School. Then he was asked to pastor a Lebanese congregation and he's been preaching ever since.

"The overall goal of my ministry is to start churches and lead that group to grow in the Lord and start another church. Our goal is to reach every Middle Easterner in California. It's a big state and I can't do it on my own, but we can all do it working together," he explains.

Starting from scratch, Hanna first began building churches with Middle Easterners who had a Christian background. With that foundation in place, he now teaches those believers how to reach their unchurched friends with the best news they will ever hear.

It's no easy task. In the Los Angeles area where he lives, there are more than 15,000 Muslims practicing the faith of their fathers. There are more than a million Middle Easterners statewide.

"The Arab feels that Islam is the best religion because they were the first people in the world to be given God's word. Christianity did not arrive until later," he said. "The Arab may listen to you, but he will politely respond with 'I already have the best (religion), so I don't need to change.' This is what creates the slow response to the gospel by those from the Middle East."

That's why it's so important for Hanna to train others so they, in turn, can start other churches. Others like Qusous, who now serves as pastor of the Arabic mission at San Francisco's 19th Avenue Baptist Church.

In his role as catalytic missionary Hanna oversees the health of Arabic-speaking churches across the state. When the San Francisco

mission was almost ready to close its doors, Hanna prayed that God would lead him to another pastor who would share the vision for the church's growth. Before long Qusous and his family responded to Hanna's vision and relocated from San Diego to the Bay Area.

They left a beautiful home, moved into a crowded apartment in the church, and threw themselves into rebuilding the congregation and re-establishing a vibrant, growing church.

Now, after seven hard years, the church has grown from two to 70 and is leading in the creation of a Middle Eastern Leadership Development Center at the church, as well as building the Arabic work in San Jose.

Jointly sponsored by the San Francisco church and Golden Gate Seminary in Mill Valley, Calif., the leadership center will offer theological training and cultivate badly needed leaders in the Arabic community.

Hanna says the field is wide open to reach Iranian Moslems in particular. After the war with Iran, many fled their homeland, penniless with few possessions other than what they could carry.

"They lost everything in the name of Islam. Now they are here in America, looking for a God who can teach them how to love, not hate," he says. "I know because several have told me those exact words."



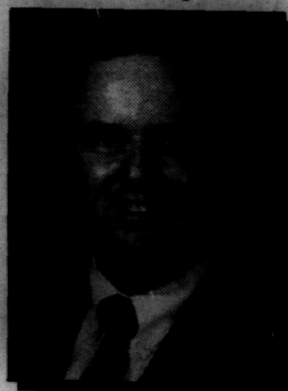
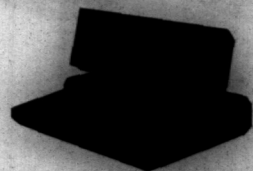
REACHING OUT — Khalil "Charlie" Hanna (right) meets with Allam and Issam Haddad about the possibility of hosting a Bible study in their home. Hanna serves as a catalytic missionary in California, helping start churches among Middle Eastern people. (Photo by Greg Schneider)



MUSLIMS IN AMERICA — In the Los Angeles area where Khalil "Charlie" Hanna lives, there are more than 15,000 Muslims practicing the faith of their fathers. There are more than a million Middle Easterners statewide. (Photo by Greg Schneider)



EDITOR'S NOTEBOOK



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Guard against manipulation

As the newspaper headlines earlier this week screamed with political criticism of presidential candidates and their religious beliefs, associate editor Carl M. White's Pastor's Perspective column of February 17 entitled, "Politics no source for real revival," immediately came to mind. The opening paragraph of his column stated:

After completing a gubernatorial election that featured Mississippi Sunday School politics at its best, we are now facing months of presidential election-year rhetoric where candidates, hungry for the voting block of the religious right or left, profess various degrees of faith.

Those words were nothing less than prescient, as we have lately watched the presidential candidates slash each other over where and to what religious groups they deliver speeches along the drawn-out, over-reported campaign trail — and we've barely started the presidential primary season.

One of the points White made later in his column is that politics is a vicious contest for power that will use and consume whatever or whoever is available. That observation tracks the classic political axiom, "You can't govern if you don't get elected."

Because the object too often is to get elected whatever the price, anything goes in a modern U.S. political campaign — especially a campaign with the high stakes naturally involved in a contest as important as the presidency.

Communications technology has caught many a politician making one statement in a certain area of the country in order to woo voters, only to utter a complete contradiction in another part of the country where voters feel differently about the issue.

This has certainly come to be the norm on religious issues, as potential presidents crisscross an increasingly diverse America

**"THIS IS THE SIX O'CLOCK NEWS—
WHERE OUR MOTTO IS: 'IT MUST
BE IMPORTANT—IT'S RECENT!'"**



where professed spiritual beliefs range from space ships hiding behind celestial comets to snake handling to Rastafarianism.

As White pointed out, one thing is for certain: As long as Christianity continues to be the demographically-dominant religion of choice in the U.S. (and thus one of the richest possible veins of voters to be mined), we should be on guard against political manipulation.

Although the Apostle Paul didn't have secular politics in mind when he was inspired to write 2 Cor. 11:13-15 (NIV), "For such men are false apostles, deceitful workmen, masquerading as apostles of

Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve," the passage is good advice for Christians to keep in mind during an election year.

Obviously not all politicians are servants of Satan, but likewise we should not be taken in by the motives of some of the people who covet our vote every four years.

Let us be wise in the ways of the world, but let us be even wiser in the ways of God. A healthy combination of both will serve us well when it comes to politics.

When Annie Armstrong died in 1938, she left a legacy of what it means to be "on mission." Her life of sacrifice for the sake of telling others about Jesus is one that modern-day missionaries mirror. Annie's efforts to gather prayer and financial support for mission work and her unfailing commitment to hands-on in mission service stand as a model for all Christians who seek to be on mission.

Annie was born in 1850 in Baltimore, Md. She became a Christian at the age of 20 and began a lifelong journey of mission service. She saw the need of those in her community — the immigrants, the poor, and the sick. She saw the needs of those far from her — the African-Americans and the Native Americans. She saw also the needs of the missionaries serving these and other groups. Her heartbeat was for their work, and she did all she could — from letter writing to personal visits — to gather support for their ministries.

The first home missions offering was given in 1895, following a Week of Self-Denial for Home Missions. The offering was named in Annie's honor in 1934. While today's missionaries live a life of self-denial, the Annie Armstrong Easter Offering (AAEO) enables them to give hope to countless thousands

who need to know Christ

Southern Baptists can celebrate that in 1999 AAEO offerings totaled more than \$43 million. Since 1895, the year of the first home missions offering, more than \$750 million has been received.

The North American Mission Board (NAMB) has more than 5,000 missionaries serving in the United States, Canada, and the U.S. territories

The largest number of missionaries work in starting new

Southern Baptist churches, about 1,500 churches each year. Mission pastors serve English-speaking and language churches in rural and urban settings. Southern Baptists in North America worship in 210 languages, among 112 language groups, in more than 7,000 ethnic congregations.

Other NAMB missionaries share the gospel message by ministering to people's needs in church and community settings, including senior adults, nonreaders, non-English-speak-

ing people, substance abusers, families, people in the criminal justice system, homeless people, disabled people, migrant workers and even vacationers.

A number of missionaries work in Southern Baptist associations as associational missionaries or other mission staff, and many NAMB missionaries are volunteers who have served more than two years and provide a majority of their own funding, although they receive some NAMB support.

In addition to missionaries, Southern Baptist-endorsed chaplains minister in many of the same ways as do missionaries. More than 3,000 Southern Baptist Convention chaplains serve in the military, institutions such as prisons and hospitals, and in corporate settings.

The mission effort is also supported by more than 100,000 missions volunteers each year — including long-term Mission Service Corps volunteers, youth groups working with missionaries and through World Changers projects, and adults working in construction and Disaster Relief.

Because every dollar given to the AAEO goes to support missionaries on the field, Southern Baptists can be confident that their gift is an investment in eternity.

Provided by NAMB.

Annie Armstrong: woman on a mission



**ANNIE
ARMSTRONG**
EASTER OFFERING
FOR NORTH AMERICAN MISSIONS

**By ALL
Means!**

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for North American Missions

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Challenge Goal: \$55,000,000

www.anniearmstrong.com

Missionary helps transform battered lives

SAND SPRINGS, Okla. — When a woman is black and blue from physical abuse, doesn't have a job, can't pay her rent, is responsible for a two-year-old child, and may be pregnant with another, it's hard for her to see that God has a plan and purpose for her life.

Yet that's precisely the objective of North American missionary Sheila Mitchell and DaySpring Villa, a Baptist women's shelter in Sand Springs, Okla.

"The first goal of our shelter is that women meet Jesus and follow him," said Mitchell, director of the center. She and her husband, Todd, are featured during the Week of Prayer for North American Missions, March 5-12.

In its 20-year history, the shelter has seen close to 10,000 women and children come through its doors. Of that number, nearly 900 have accepted Jesus as their Savior.

Mitchell said about half of the women who come to the shelter have been abused.

"For some women, everything is hopeless," she noted. "We teach them that not only is this a place of peace and security where they can put their lives back together, but there is a permanent place of peace and security in Heaven for those who trust in Jesus."

Moving homeless women from the streets to respectability is harder than it might seem, Mitchell said. The shelter can accommodate 55 women and children, but the average at any one time is around 38. Average length of stay is 18-20 days.

As long as the women are working on goals and obeying rules, they can stay, said Mitchell. "Every resident must attend Bible



TOUCHING FAMILIES — Sheila Mitchell, director of DaySpring Villa, a Baptist women's shelter, assists children arriving back at the shelter after a day at school. In its 20-year history, the shelter has seen close to 10,000 women and children come through its doors. (Photo by Kent Harville)

study and worship services, and every resident has a chore."

Each woman selects her goals with the help of a counselor. It may be that she needs a job, or must work on her spending habits. She may want to establish a home, be a godly parent, or break the cycle of abuse, drug, or alcohol addiction.

"One of the things we strive to do here is teach the women how to have a home, what they need to do to get into a home, and to prepare themselves to live in that home," said Mitchell.

She said some people have never been taught how to clean a room, how to keep a house clean, or how to keep children clean. So there are times the staff teaches basics that most people take for granted.

Sometimes learning to

accept help is a hard lesson in itself. Gina's mother, for instance, died when she was 13, and her grandmother was an alcoholic. So Gina learned to take care of herself, never having to ask anyone for help. When she and her two children were thrown out of the house by her abusive husband, accepting help meant survival.

Six months after she came to the shelter, she had secured a job and saved enough money to move into a small apartment. Not only is Gina better off in her physical circumstances, but she accepted Jesus while living at the shelter.

"I wondered if I was one of those people who God had turned his back on," Gina said. "My husband and I had done so many things that I should have felt guilty about, and I just didn't. So I thought maybe I was so hardened that God had left me."

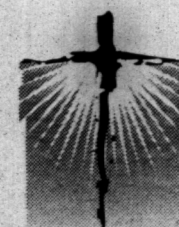
Carol, a volunteer at DaySpring, said the shelter and her faith in God kept her going when she found herself without a home, a car, and everything she had worked for. Now she volunteers because "it's good

for me to know that I am helping someone else, and because I pray that out there somewhere, there is a Christian man who is taking time to help my son."

Mickey, homeless, with one child, pregnant with another, and trying to get on welfare, said the shelter was the only order to her chaotic life. "I was forced to go to church three times a week," she laughed. When she left the shelter, she was set up with housing, income, and a plan for finishing college.

"The shelter set me on the path to the Lord," she said. "It provided for my physical needs, and if they hadn't been provided for, my spiritual needs couldn't have been nurtured. I'll be forever grateful to them for setting me on the right path."

Mitchell says DaySpring Villa has a two-fold ministry: to minister to women and children in crisis, but also to teach others to minister.



MISSISSIPPI
BAPTISTS

**THE
SECOND
FRONT PAGE**

Record

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Seminarian killed in Nigeria

KADUNA, Nigeria (BP) — Dozens of people — including a Baptist seminary student — were killed when riots between Christians and Muslims broke out Feb. 21 in Kaduna, Nigeria. The next morning, a mob also breached the wall of the Baptist seminary compound there and set all the buildings ablaze. A gang began throwing firebombs into the seminary compound about 9 a.m. Within an hour, all classrooms, the administration building, and the chapel were burning, said Southern Baptist missionary Don Copeland. When the mob breached the wall, 500 men, women, and children of the seminary community fled the campus. Dale and Brenda Gray, the only Southern Baptist missionaries on campus at the time, were reported safe at a nearby air force base. Eleven church buildings in Kaduna — including four Baptist buildings — reportedly were burned during the Feb. 21 riots. Two other seminary students also were injured. Bodies spilled from smashed cars and buses in the city center, where rioting mobs had caught people trying to escape the violence, according to news reports. Dozens of corpses littered the streets. Nigeria's federal government ordered troops to join local police in efforts to stop the rioting. Tensions already were running high among northerners who felt excluded from high government posts when Zamfara state announced it was instituting strict Islamic law. The action contradicted the federal constitution, which guarantees religious freedom. Muslim activists in Kaduna, which has a large Christian population, called for their state to follow suit. While a commission had been set up to study the idea, the state government has not promised to adopt Sharia law.

Anywhere from 75 to 150 volunteers work at the shelter each month, and the house staff includes semester missionaries, Mission Service Corps volunteers, and US/C-2 missionaries. "If you want experiences in ministry, come to DaySpring Villa, because we are dealing with people's lives that are hurting," said Mitchell.

"If we don't teach those who come behind us how to minister, then who are going to be our missionaries 20 years from now?"



Looking back

10 years ago

Baptisms in overseas churches related to Southern Baptist foreign mission work increased 14.9% last year, reversing a three-year decline. Overseas churches baptized 227,437 new believers in 1989, an average of one baptism every two minutes somewhere in the world.

20 years ago

Final reports from Southern Baptist churches for the 1978-79 church year confirm earlier reports of a strong gain in baptisms. The actual gain was 9.7%, to 368,738 baptisms — the highest total since 1976. Total receipts topped \$2 billion for the first time, an 11.9% increase.

50 years ago

James L. Sullivan announces he will not leave the pastorate of Belmont Heights Church, Nashville, to become executive secretary of the Mississippi Baptist Convention Board. The board will meet on March 7 to search for a successor for D. A. "Scotch" McCall, who recently resigned.



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Chaplaincy director to chair group

ALPHARETTA, Ga. (BP) — Robert C. Vickers, director of the chaplaincy evangelism team at the North American Mission Board (NAMB), has been elected chairperson of the National Conference on Ministry to the Armed Forces (NCMAF).

NCMAF includes representatives of agencies authorized to endorse or certify chaplains for any branch of the United States military. Currently, more than 240 religious bodies participate. Among its many functions the conference strives to provide a means of dialogue among the various religious bodies. It also relates directly to the Armed Forces Chaplains Board and chief of chaplains of the military services.

Vickers has served on NAMB's staff since 1996, when he retired from the U.S. Army chaplaincy with the rank of colonel after 22 years of service. Before becoming director of chaplaincy evangelism for the agency he served as military chaplaincy associate. He also previously served NCMAF as chair-elect.

Vickers and his wife, Carol, live in Roswell, Ga.

Vickers

Alaska missions offer rich cultural diversity

FAIRBANKS, Alaska — In the land of extremes that is modern Alaska, the cultural diversity is often as rich as the reasons people have for winding up here. Nowhere is that more true than at Friendship Baptist Mission, where Anglos, Native Alaskans (Eskimos and American Indians), Koreans, Hispanics, African Americans and others together celebrate the universal culture of Jesus Christ.

For Paul Wells, the missionary pastor of the congregation, the concept was something of a revelation — it is something of a defining point for the work of the church and his ministry.

"What I see God wanting to do here is he wants to have his church, one that's not based on culture at all but is based on the Spirit of God," said Wells, a North Carolina native who has served 17 years as a home missionary in Alaska. "It isn't about culture, it's about Christ."

Wells and his wife, Sharon, are featured missionaries in the Week of Prayer for North American Missions, March 5-12.

The Wells, like most of the pastors in Alaska, came out of a sense of missionary calling from the southern United States, where snow itself is a rarity — not to mention mid-winter days consisting of just a few hours of twilight and temperatures that dip regularly to 40 degrees below zero.

His first call was to a small church near Palmer to the south, where they arrived to find a parsonage consisting of two sheds basically put together. But after much work and determination — bolstered by the assurance that they were where God wanted them — the couple was able to lead that church and another small congregation nearby to



PLAY TIME — Paul Wells, pastor of Friendship Baptist Mission in Fairbanks, Alaska, entertains a group of children before a Sunday morning service at the church. (Photo by James Dotson)

the point where they could each call their own full-time pastor.

They began serving seven years ago at Friendship, a church known for many years for its work among Native Alaskans and internationals. It was actually founded during the 1940's as a Native mission, was disbanded after the tragic deaths of key leadership, and was restarted during the 1960's by missionaries John and Lillian Isaacs. It was Lillian Isaacs who at that time began English language and citizenship classes that became a model throughout the country.

One of their son's friends said his mother didn't speak English, so she started teaching her in the kitchen of the church parsonage — where the Wells family lives today.

"She taught her in the kitchen, and the next week when she showed up she had brought some friends," Wells said. "Those people started coming to worship services too, and very quickly it became an international kind of work, and that's pretty much where it is today."

Today Friendship is actually something of a hybrid of multicultural ministry, meeting some needs of individual groups but not completely separating into separate congregations. While the 11 a.m. worship service in English is for everyone, a Korean-language service meets separately in a newly acquired building across the street. On Sunday evening, the service is led by the church's Native Alaskan pastor, Ray Huff.

"We want to create a place where all children can come and feel like they have a home," Wells said.

The work among Native Alaskans, which is the church's heritage, also remains critical.



African-American pastors find support, affirmation

DALLAS, Texas — He used to "play the preacher" after church for his brothers and sister. "Back then the preacher would really preach and sweat and throw his hands up in the air and spin around and every-

body [would] shout and just have a great time," said Roosevelt Broach, who recalled hollering to get the right sound and putting water on his face to get the right look.

It was all just play to the 12-

year-old boy who never dreamed of being a preacher. After he became a Christian at 14, that all changed.

"When I surrendered to the Lord, I really wanted to do something for God," Broach said. "I knew it was just a matter of time before God was going to call me to the ministry."

In 1984, Broach felt called to be a pastor. He served as an associate minister at New Mount Zion Baptist Church in Dallas, Texas, before starting Macedonia Baptist Church in Garland, Texas, in 1989 and serving as its senior pastor until 1994.

Then, Dallas Baptist Association (DBA) and the North American Mission Board (NAMB) asked Broach to be a church growth consultant for African-American churches. Broach, who thought his ministry would be as a pastor to a congregation not to pastors, accepted the position as a missionary and soon found God's confirmation.

"Once I got [to DBA], I found out that God really had gifted me and that I had a passion to do what I'm doing and I really enjoy doing it," Broach said.

Broach and his wife, Roslyn, are featured missionaries during the Week of Prayer for North American Missions, March 5-12.

Broach's ministry includes 122 African-American churches, 80 percent of which have less than 100 members.

He counsels pastors and church planters, helps churches locate resources, and helps churches and pastors work through problems.

His goal is to help existing churches and church plants reach a community he said has a high spiritual sensitivity and openness to the gospel.

"You don't find a lot of atheists in the African-American community," he said. The sensitivity and openness, however, increase the need for churches to be relevant, Broach noted.

"[African Americans] have plenty of religion, but they want the religion to be real, to be personal, to be something they can have a grip on, something they can apply in their lives," he said.

With 12,000 to 15,000 African Americans attending the 122 churches, Dallas Baptist Association's goal to plant 10 new African-American churches a year in their area might seem high, but a growing African-American population estimated now at 427,000 in Dallas County means the association is only reaching 3-4%.



SPREADING THE WORD — Roosevelt Broach (center), a church growth consultant for African-American churches for Dallas Association in Texas, greets William Oliver (right) and W.L. Brown (left) at a weekly pastor's conference for the association held at Park Cities Baptist Church. Oliver is minister of missions at Christian Stronghold Church, and Brown is pastor of Greater Faith Church. (Photo by Hillery Garrison-Smith)

Courses to be offered in Mississippi by NOBTS

March 20 begins the fourth of eight courses at eight locations in Mississippi sponsored by New Orleans Seminary.

The total eight courses are: Song Leading; Worship Planning; Reading Music; Rhythm/Pitch; Reading Music; Harmony/Melody; Hymnology; Music Administration/Staff Relations; Survey of Music Resources; Class Voice. These courses are designed to provide basic training for bivocational music directors and other music leaders in churches.

The eight courses meet two hours per week. Each course is eight weeks in length.

The cycle of courses is scheduled over a two-year period. Each course is independent and has no prerequisite. Each student who completes the eight courses earns a Church Music Certificate from New Orleans Seminary plus a credit of eight

hours toward an on-campus degree program. There is a one-time registration fee of \$25. The cost of each course is \$75.

Scholarships are available for first-time students. Students already enrolled are not eligible. The grant is limited to one person per church.

The fourth course "Reading Music: Harmony/Melody" will meet once a week for two hours for eight consecutive weeks at the following locations and times:

• First Church, Cleveland — beginning March 27 (7-9 p.m.) Ian Richardson, teacher.

• Broadmoor Church, Jackson — beginning March 20 (7-9 p.m.) Jimmy McCaleb, teacher.

• First Church, Columbus — beginning March 20 (7-9 p.m.) Bobby Sanderson, teacher.

• First Church, Purvis — beginning

March 27 (6:30-8:30 p.m.) James Hayes, teacher.

• First Church, Booneville — beginning March 27 (7-9 p.m.) LuAnne Ford, teacher.

• Northcrest Church, Meridian — beginning March 27 (6:30-8:30 p.m.) Buddy McElroy, teacher.

• Hernando Church, Hernando — beginning March 27 (7-9 p.m.) Barry Tweedy, teacher.

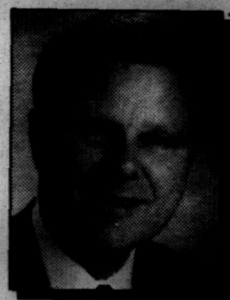
• Tri-County Associational Building, Columbia — beginning March 28 (6:30-8:30 p.m.) Kenny Adams, teacher.

These classes could be offered at other locations in the state also, where 10-12 students are interested in enrolling.

For more information, contact Julius Thompson, 117 Napa Valley Circle, Madison, MS 39110. Telephone (601) 856-4341.

YOURS CAN BE A MEGA-CHURCH

For years now we have watched the growth, influence, and impact of mega-churches in America. All across the land there are those significant churches of several thousand people in the congregation whose ministries are large, effective, and usually expanding. While the mega-churches of America have as their common denominator large numbers, they are often very different in the way they approach ministry, implement programs, and even in their style of worship. The other common thread that seems to tie most of the mega-churches together is an emphasis on a personal experience with God through Jesus Christ.



Directions

Jim Futral, executive director-treasurer
Mississippi Baptist Convention Board

Yours can be a mega-church. Now, some might reason, "Well, he is not writing to me today because ours can never be a mega-church!" Not so, for yours can be! Let me explain. You may have heard about the little town, the small, county seat town that was having a donut battle. You've heard of "gas wars" — well this was a "donut war" carried out by the

donut shops. This particular small town had more than its share of donut shops. One of the shops put up a sign that said, "The best donuts in America!" Not to be outdone, the competitor just down the street put up a sign that said, "The best donuts on the planet!" A few doors down from him another shop owner, compelled to be one-up on his competition, put up a sign that said, "The best donuts in the universe!" At the far end of the street, one small donut shop with a diligent owner finally put up his sign and it read, "The best donuts on this street!"

Every church in Mississippi cannot average a thousand, or two thousand in Sunday

School, but everyone of us can focus on providing the finest ministry in the place where God has planted us. In that sense, it's a mega-church, a big work for God. Obviously, sometimes our evaluations and our measuring tools are limited and we can only count nickels and noses, but you can mark this down: Jesus thought individuals and financial involvement in Kingdom work was important, but it was far from the whole story.

I do not know about the rest of the world, but I do know that here in Mississippi there are some great churches. Mega-churches, not just because of numbers, but great in a multiplicity of other ways. Like the struggling saints of Smyrna (Rev. 2:8), they have great faithfulness in the face of trials. Like the church in Philadelphia (Rev. 3:7), they have a vision and follow Jesus through doors of opportunity. Like the church at Phillipi, they love the Lord, they love sinners, and they love each other! They, indeed, are a part of a mega-church.

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Yancey among speakers for SBREA meet

JONESBORO, Ga. (BP) — Well-known Christian author Phillip Yancey will be among the featured speakers at the annual meeting of the Southern Baptist Religious Education Association (SBREA), March 31-April 1 at First Church, Nashville, Tenn. The theme of this year's conference is "Church First: Designed to Change Lives," exploring the design behind Christian education in the church.

Yancey will discuss Jesus and his leadership style in a session titled, "Leadership with a Design."

German author Christian Schwarz, another featured speaker, will discuss "Natural Church Development." Schwarz has surveyed more than 1,000 churches on five continents on what makes a healthy church.

In addition to the sessions, there will be a reception to honor Merle T. Basden, who is retiring as the SBREA's executive director. Participants also will have an opportunity to welcome Lawrence Klemp-nauer as the SBREA's new executive director. Klemp-nauer has served as vice president for student services at Southwestern Seminary since 1980.

For registration information, write to SBREA at P.O. Box 330369, Fort Worth, Texas 76163-0369.

Staff changes

Milton Kliesch has accepted the call as pastor of Osyka Church, Pike Association. Kliesch has served as pastor in Louisiana and served with the North American and International Mission Boards. He began his duties on Jan. 1.

Thomas Bruce accepted full-time pastorate at Cascilla Church, Cascilla, on Dec. 19.



Bruce

Meadowood Church, Amory, has called **Randy Berry** as minister of education effective Jan. 16. A native of Decatur, Ala., Berry received his education at New Orleans Seminary. His previous place of service was Barton First Church, Cherokee, Ala.

Churches to boost security after attacks

TAMPA, Fla. (BP) — The Tampa police department has advised two Southern Baptist churches to increase their security after the churches were vandalized by homosexual activists who also threatened to disrupt worship services, according to the pastor of one of the targeted churches.

A group calling itself the "Coalition to Convert Baptists" claimed responsibility for the vandalism at Seminole Heights Church and Idlewild Church. The vandals used pink spray paint to mark the buildings with slogans and triangles. The same group also claimed to have planted a bomb in the Seminole Heights building on Sunday, Feb. 13.

The "issue" surrounds a Feb. 26 conference scheduled at neighboring Bell Shoals Church and sponsored by Focus on the Family. Bell Shoals Church is pastored by Ken Alford, president of the Florida Baptist Convention and former pastor of Morrison Heights Church, Clinton. The conference focuses on homosexual issues facing youth and a recent advertising campaign featured the slogan, "Tired of being Gay?" The graffiti that appeared at the two churches featured a similar slogan, "Are you tired of being Baptist?"



Note burning at Christ Church, Greenwood

Christ Church, Greenwood, celebrated the retirement of its loan on church facilities, Feb. 6 during a service of praise and thanksgiving. Following the service,

Richard Upchurch, and Lanny Haley, pastor.

Annual Ladies Night Out will be held at Brewer Church, Shannon, on March

there was a fellowship lunch and an afternoon service of songs and testimonies. Taking part in the ceremony, pictured (from left) are Glenn Hitt, Tommy Howard, James Arnold,



Youth of Navilla Church, McComb

17. Supper will be served at 6 p.m. and praise service led by Teresa Grammer at 7 p.m. For more information, call Carolyn Gillentine at (662) 791-2500 (daytime) or 963-1237 (evening).

The youth of Navilla Church, McComb, took part in a unique mission project on Jan. 29. The group delivered toys to the Southwest Regional Medical Center of McComb for distribution to children admit-

ted to the hospital. The toys including bath towel bunnies and die cast metal scale model cars were assembled by participating youth and personalized with a note of God's love to the receiving child. Representatives for this project were (pictured from left, front) Brittney White, Magan Berry, Lawrence White, Jonathan Linton, and Derek Beard. Not pictured: Chris Mercier, Blake Freeman, Brent Freeman, and Tina Wall.



James Young Chapter of RAs at Poplar Springs Church, Simpson Association, participated in the annual Christmas parade. The theme of the float was "The Gift of Christ is Never Ending." The float won \$50 that was used to help a family. Jerry Doggett is pastor.

Revival Dates

Wayside, Vicksburg: March 5-8; Sunday, 11 a.m. and 6:30 p.m.; Mon.-Wed., 7 p.m.; Tony Monk, Vicksburg, evangelist; Anthony Rhodes, Vicksburg, music; Larry W. Haggard, pastor.

Rock Hill, Brandon: March 5-8; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; Earl Kelly, former executive director-treasurer of the Mississippi Baptist Convention Board, evangelist; Tim Canterbury, pastor.

Bellevue, Hattiesburg: March 19-22; Sunday services, 10:15 a.m. followed by lunch and 6:30 p.m.; Mon.-Wed., 7 p.m. and supper at 5:30 p.m. on Wed.; Donnie Guy, Gulfport, evangelist; Bob Thames, Seminary, music; Mike Shumock, pastor.

Macedonia, Meridian: March 31-April 2; 7 p.m. each evening; Carroll Roberson, evangelist from Ripley, will be preaching and singing each evening; Jason C. Gross, pastor.

Ebenezer (Holmes): March 19-22; Sunday services, 11 a.m. with dinner on the grounds; evening services will begin at 7 p.m.; Leon Holly, Vaiden, evangelist; Skipper Maxwell, Pickens, music; Alisa Drake, West, pianist; Billy Barron, pastor.

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NAMES IN THE NEWS



Joe Royalty, center, is pictured receiving a regional Mississippi Ageless Heroes Award from (left to right) Richard J. Hale, president and chief executive officer of Blue Cross & Blue Shield of Mississippi, and Today show veteran Willard Scott. Sponsored by Blue Cross & Blue Shield of Mississippi, the Mississippi Ageless Heroes program recognizes the inspirational achievements of people at age 65 and over. Royalty, 78, has been a Petal resident for 17 years and has spent most of his adult life in the ministry. He has been pastor of Union Church in Perry County for the past five years.

County Line Church, Dossville, recently ordained **Scott Cockcroft** as deacon. Scott is teacher for the Young Adult Sunday School class and has served as director of Sunday School. **Larry Burchfield**, ordained at another church, was reinstated as a deacon. Burchfield is the music director and his wife Evelyn is pianist at County Line Church. Pictured (from left) are Gene Cain, chairman of deacons; Cockcroft and his wife Dee; Mark Pilgrim, pastor; and Evelyn and Larry Burchfield.



Ordination at County Line Church, Dossville

BAPTIST COLLEGE NEWS

Carey Dinner Theatre at William Carey College will hold open auditions for performers and conduct interviews for staff members on March 18. The procedure will begin at 10 a.m. in the O.L. Quave Theatre on the Hattiesburg campus. The only requirement for auditioning or applying for a staff position is high school graduation or its equivalent by May 23, 2000, the

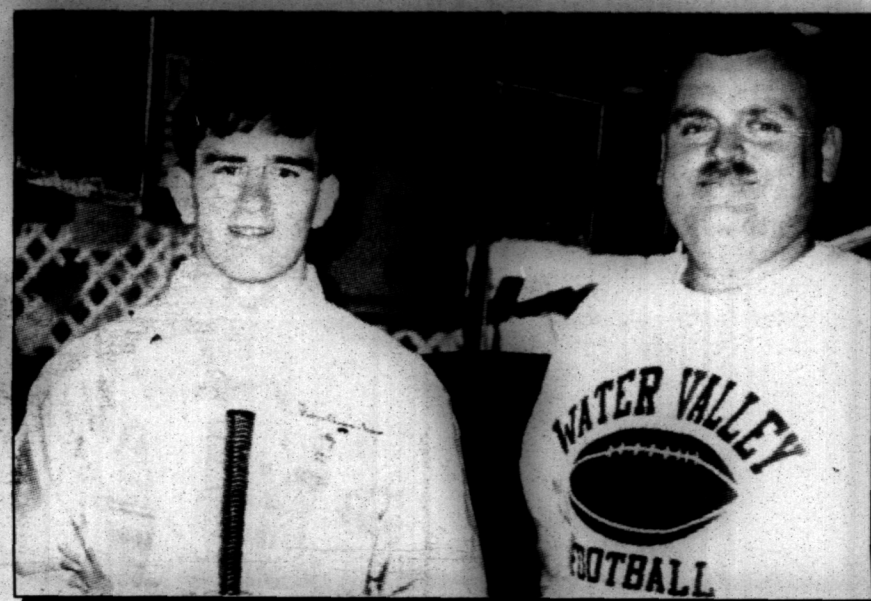


William Carey College (WCC), Hattiesburg, received a grant totaling \$28,276 from the Asbury Foundation Incorporated of Hattiesburg. The grant will be dedicated to the purchase of new computers for the school of nursing. Pictured (from left) are John Stewart, assistant director of development for WCC; Martha Morris, director of nursing program; William K. Ray, president and chief executive officer of the Asbury Foundation Incorporated; and Larry Kennedy, president of WCC.

date rehearsals begin. Each member of the company, performers and staff, is paid. For additional information, write to Carey Dinner Theatre, William Carey College, 498 Tuscan Ave., WCC Box 17, Hattiesburg, MS 39401, telephone (601) 582-6218, or email thecom@wmcarey.edu.

Sonya Dickens of Seminary and **Brett Harvey** of Byram, members of the Mississippi College Speech and Debate team, competed in the "Florida Swing" Speech Tournament at the University of West Florida in Pensacola, held on Feb. 18-20. Events won by Harvey included the Extemporaneous Speaking, Impromptu Speaking, and Tabloid Extemporaneous Speaking competitions and Dickens earned second place in Tabloid Extemporaneous Speaking. Harvey also won the "Pentathlon" award for the tournament's top speaker for the first day of competition.

Mississippi College Mock Trial Team won Outstanding New School at the Regional Tournament of the American Mock Trial Association held at Samford University, Birmingham, Ala. Two students, Jennifer Mullins and Jason Farrell, also picked up Best Witness Awards at the competition.



Carroll and Simoneaux

Charley Carroll, a 15 year-old from Yalobusha County and a resident of The Baptist Children's Village (BCV) Reedy Acres campus, Water Valley, recently received awards from the county, district, and Dixie National Brangus heifer shows. Carroll started working with the cows back in June after they were donated. Harry Lott and Holcomb Church provided the funding and support for this project. Other contributors include Smithville Church. Carroll first began his series of achievements at the Yalobusha County livestock show in January. Pictured with Carroll is Don Simoneaux, BCV child care worker.

Homecoming

Holly Springs, Lincoln Association: March 19; worship, 11a.m.; covered dish lunch; business meeting, 1:15 p.m.; special music, 1:30 p.m., featuring *Forgiveness* by Grace; Wiley Reid, speaker; Dianne Altman, music; Yvonne Wooten, pianist; Glenn McInnis, pastor.



Benoit Church, Benoit, recently held ordination services for Joe Cole, gospel ministry and new pastor of Benoit Church; and Shawn Van Namen, deacon. Pictured (from left) are Michael Bird, assisting in the ordination and pastor of Southside Church, Benoit; Van Namen; Cole; and Frank Pevey, director of missions, Mid-Delta Association.

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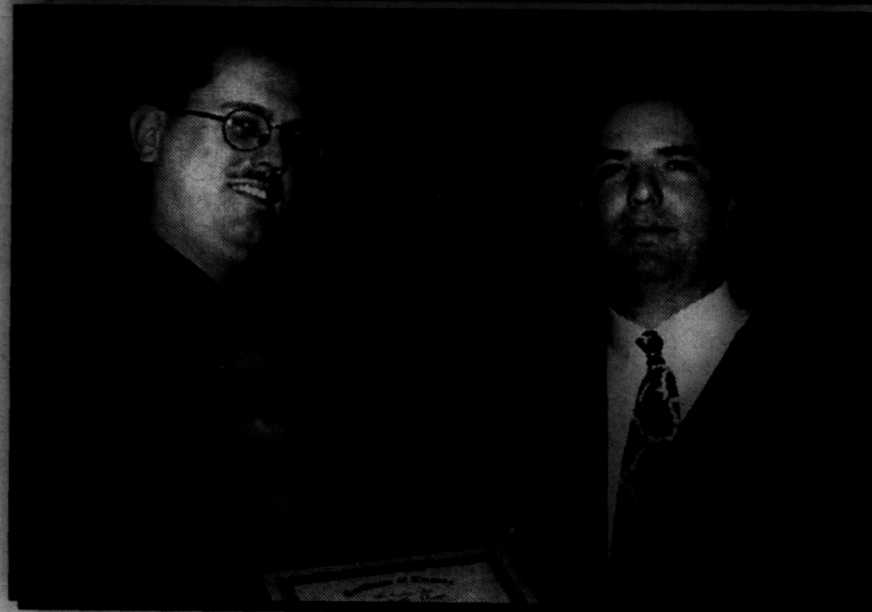
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Mississippian named to Colorado post

DENVER (BP) — Allen Spencer has been named director of church communications for the Colorado Baptist General Convention, David T. Bunch, executive director of the convention, has announced.

Spencer, 30, will be responsible for the convention's electronic media as well as editing the state Baptist newspaper, the Rocky Mountain Baptist.

Spencer grew up in First Church, Senatobia, where he was saved and baptized. He graduated from Mississippi College in Clinton. His wife Stefanie is from Biloxi.



Winter and Dunn

Randal Keith Dunn of McComb was licensed to the ministry by Mars Hill Church in a special service on Jan. 31. He is currently attending New Orleans Seminary and plans to enter the prison ministry. Phil Winter (left) is pictured presenting Dunn with a certificate of license.

Hernando Church, Hernando, held a deacon ordination service on Jan. 23 for Dennis Fondren, Keith Meeks, and Bill Perkins. Pictured (from left) are Dennis and Martha Fondren, Keith and Elesa Meeks,



A special day was held for Paul and Joy Walker in recognition and appreciation of their services to the life and ministry at Concord Church, Booneville. They were given a plaque, money tree, and a reception was held in their honor. Pictured (from left) are Paul Walker, Joy Walker, and Robert E. Walker, pastor, and Connie and Bill Perkins.



Foley and Robertson

Norris Robertson was recently honored for 50 years of teaching Sunday School at Macedonia Church, Macedonia, with a plaque of appreciation and a fellowship meal in his honor. Testimonies were given and Jerry West, his son-in-law, delivered a message of appreciation. Pictured (from left) are Bill Foley, pastor; and Robertson.



Ordination service at Hernando Church, Hernando

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ARTICLE WAS GOSSIP

Editor:

"Gospel" and "gossip" are two words that are close to each other in the dictionary, but in reality they are miles apart. The article titled, "NAMB official cautions churches to be wary," contains much gossip. The article was sure off the mark.

Jonelle and I have been involved in Emmaus and Chrysalis in Mississippi since 1984. Jonelle has worked on many Emmaus/Chrysalis teams, and I have worked on at least 15 or more teams. I have served as the lay director for both the Emmaus and Chrysalis walks. I have personally seen Christ work in the lives of many, including my wife and myself. I know what goes on at these Mississippi walks. My question is: what secrets? There are no secrets.

My prayer and hope is that everyone should have the opportunity to go on a Walk to Emmaus and meet Christ, just like Cleopas and the other disciple did in Luke 24:13-35. Perhaps many will "have their eyes opened" and come home "acting strange."

Steve Romine
Indianola

HARD TO RECONCILE

Editor:

How can people who are committed to following Christ refer to shows like Who Wants to Be a Millionaire? and Greed as family friendly entertainment (Is Anyone Listening in Hollywood?, Feb. 24)? I find it hard to reconcile that assessment with Christ's teachings that "It is easier for a camel to go through the eye of a

needle than for a rich man to enter the kingdom of God," and "Blessed are the poor."

James P. Rigney
Picacone

SINKING LOWER

Editor:

I read with interest your editorial on Peter Singer, the professor at Princeton University, being an avid animal rights activist while advocating the termination of human infants (How low can we go?, Feb. 17). It reminded me of something else I read. On November 24, 1933, a country was so upset about the treatment of research animals that it passed a law for the protection of animals. It stated explicitly that the law was designed to stop the indifference of man toward animals. It was to develop sympathy and understanding that the protection of animals was to be one of the highest moral values of its people. Unfortunately, this group of people did not feel the same toward humans. The animal protection law was passed by the Nazi government in Germany.

God punished Israel for its practice of infanticide. He will do the same with us. He has not changed. You are right — if we stick around long enough we will see the U.S. sink even lower. The Nazis proved that. We as Christians have to get on our knees before God and ask for forgiveness. That is the only hope we have. Thank you for your article (and) for the good work.

Kathy Latch Johnson
Hometown not available

CENSUS IMPORTANT

Editor:

Americans need to respond promptly to the U. S. Census form soon to arrive in their mailbox. Especially important in Mississippi is that we may lose one of our state's congressional representatives if every citizen is not counted. With the important issues involving protection of our children, education, healthcare coverage, tax revenue allotted to our state, and a long list of economic factors involved, we can ill-afford to lose a position in Congress.

There is nothing partisan involved in completing and returning the form; you choose a party or a candidate only at the ballot box. Active participation in an accurate count of Americans is important for the future.

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Allene Goodman
Caledonia

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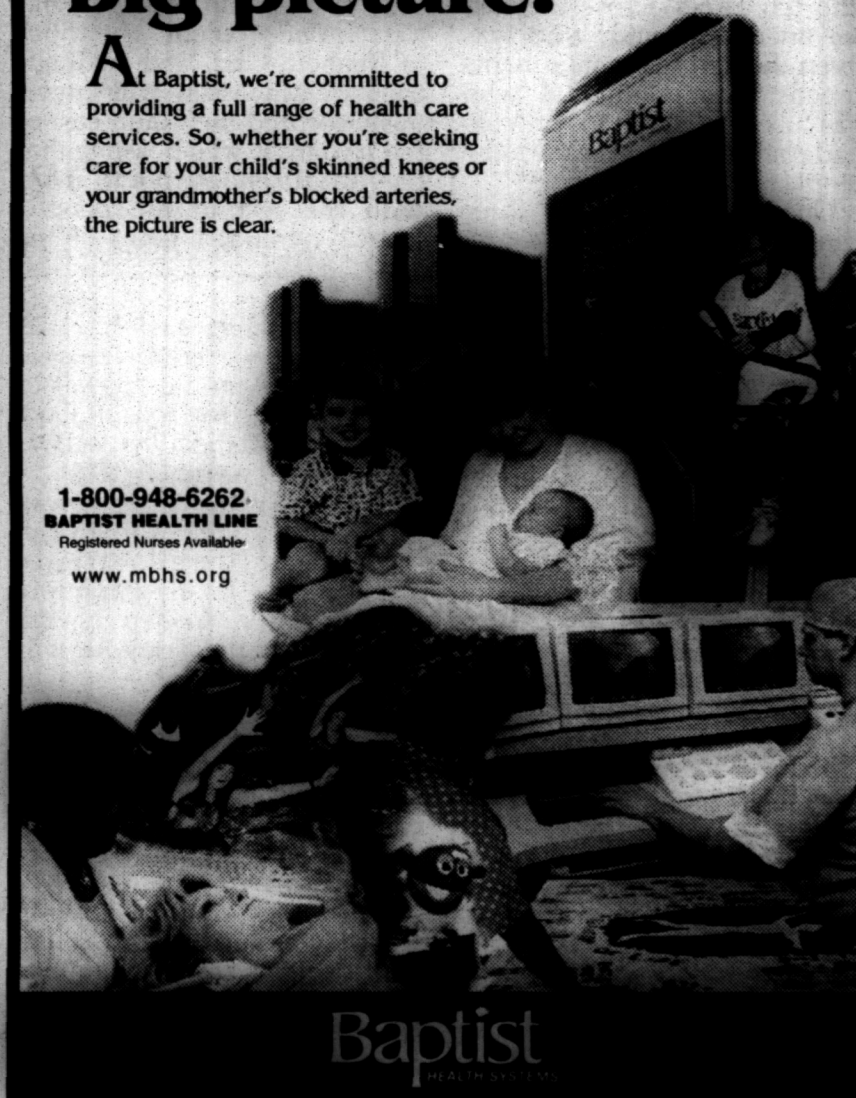
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LIFE AND WORK

What about persecuted believers

Revelation 4:2-3; 6:9-11, 15-17; 7:9, 13-17

By Michael Jones

In the year 2000, Christians may not fully understand what it means to be persecuted due to our beliefs. We experience persecutions but seldom to the extent of losing our life. We may lose a friend due to our beliefs, suffer through others thinking we are "fanatical," or even face personal harm when we stand for what we believe. However, few believers here in America know what it is like to face real persecution to the point of death because of the God we profess. Yet, in the 20th century there have been more Christians put to death than in all

other centuries combined. In light of the persecutions we face today, which may or may not lead to death, what is God's word concerning those who have been and are being persecuted? What can we learn from his word about persecuted believers?

God is on his throne (4:2-3). The first lesson we learn from God's word is that God is now on his throne and will be forever. Here, John sees a vision of God sitting on his throne and attempts to describe the majesty of God.

The emphasis here is the fact that God is sitting on his throne. When a king has been defeated



Jones

his throne is taken away. When someone loses a position of prominence we say "he has been dethroned." A king sitting on his throne is still in control. God is seen on his throne, meaning he is in control, even in the midst of our persecution at school, work, or in the community or world.

God acts in his own time and way (6:9-11). The next word concerning persecution is that God works according to his own time and his own way. Here, John sees and hears those who had been persecuted to the point of death. They cried out to God asking how long before he would judge those who persecuted them. The answer was to be patient and that God would act in his own time and own way.

When we are being persecuted for our beliefs, we also cry out and want to know when

God will intervene and pay back or judge those who are persecuting. God's word to us as well is that he will act in his own time and own way.

God will punish evil (6:15-17). When God acts, he will punish evil. Here, John describes just a portion of the fear and magnitude of the wrath God will invoke. The evil ones ran to the rocks and cried that they would fall on them for they knew they could not stand the wrath of God. When God does act, it will be with wrath that no man has experienced before. Those facing persecution must realize that God will pour out his wrath on a wicked people and he will punish the evil done by persecuting believers.

God will provide (7:9, 13-17). John saw a multitude of people stand before the throne of God. Who had been persecuted and come through the great tribulation. The passage

says they were washed in the blood of the Lamb. Read the provision for those who endure the persecutions in vs. 17: the Lamb will be their Shepherd and will lead them to refreshing "springs of living water" never to thirst again. He will "wipe away every tear from their eye" no more sadness and sorrow. What provisions believers will have who endure the persecutions in their lives.

Are you suffering persecutions in your life? What ways are you facing persecution? No matter how, God's word assures us he is still in control. He will act in his own timing, punishing evil. Finally, God will provide. He will provide for you now by strengthening you to endure the persecution, but ultimately will "wipe every tear from your eye." What an awesome God we serve.

Jones is associate pastor/youth minister at Monticello Church, Monticello.

EXPLORE THE BIBLE

Promise of victory

Joshua 1:1-6, 13; 2:8-11, 24

By Keith Smyser

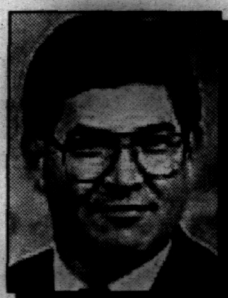
A brash young quarterback startled people with his promise of victory in Super Bowl III. On this occasion, a young Joe Namath did lead his team, the New York Jets to victory over the Baltimore Colts. This promise of victory produced a win in the 1969 Super Bowl.

As we begin a new study in Joshua, you will find in the very first chapter a promise of victory from God himself to Joshua. When God makes a promise you can count on it to take place. The book of Joshua "tells us who God is, what God does, and what we are to do." (Joshua: Courage for the Future) We quickly learn that

God is using a new leader to give his promise of victory to the people of Israel.

Promised presence to a new leader (1:1-6). Have you ever followed a great predecessor? In the various churches I have followed others who had strengths, gifts, and abilities that I did not have. Imagine how Joshua felt following Moses; the same Moses who led Israel across the Red Sea on dry ground, who was given the Ten Commandments directly from God, and who was used of God to provide leadership to a troublesome people.

God promised Joshua three things (v.5). First, God



Smyser

promised Joshua "I will be with you." Second, God promised Joshua "I will never leave you." Third, God promised Joshua "I will never forsake you." God assured Joshua that he would be with him as he completed the journey Moses had begun with Israel. God would not leave nor forsake Joshua as he

undertook the huge task of settling the Promised Land. You and I are promised the same truths. It encourages us to know that God will be with us each day as we seek to walk with and rely upon him!

Promise reminder (1:13). We see Joshua dealing quickly with a potential problem. The tribes of Reuben, Gad, and the half-tribe of Manasseh had previously secured their land east of the Jordan. It was possible that they would choose not to go on with the rest of the people. Joshua reminded them of the

agreement Moses had made with them. (Numbers 32:1-42; Deut. 3:12-20) Only the warriors of the tribes would have to cross the river. Joshua secured their help and effectively dealt with his first crises in leadership. God's three promises began to unfold in Joshua's life as he experienced a God-given victory.

Recently, how have you experienced a victory only God could give?

Promised preparation (2:8-11). The spies Joshua sent out encountered Rahab the harlot. She provided protection and a place for the spies to stay. Rahab described to the spies how the people were "melting in fear" because of Israel's pending arrival. Rahab went on to describe how hearts sank and courage failed because of Israel. God was preparing the way for the people of Israel by causing all the people in Jericho to fear Israel and be in awe of their God. God can and does

use unusual people, trying circumstances, and obedient followers to accomplish his will. Describe ways God has given you victories by his "divine preparations."

Promise recognized (2:24). Joshua had heard the report from the spies. Unlike the ten spies who had previously visited the land and had given a negative report, these two shared a different view. Henry Blackaby reminds us in Experiencing God to "see where God is at work and join him." The two spies were ready to join God in what he was about to do for Israel. The spies and Joshua encouraged Israel by recognizing God brought about all that he had promised. Joshua had no doubts God would give the victory.

Identify areas in your life that you need to depend on the Lord and seek his "Promise of Victory."

Smyser is associate pastor of First Church, Starkville.

FAMILY BIBLE SERIES

Basis of harmony

1 Corinthians 1:1-17

By Neel Grantham

The church at Corinth was plagued with problems seemingly from the beginning. According to Acts 18, Paul started this church and stayed for a year and six months. After Paul left, the church began to struggle with different issues which led to a lack of harmony. How could this happen to a church that seemed to have so much potential? C.S. Lewis probably nailed it down in his book Mere Christianity where he referred to our worst sin being that of pride. The church at Corinth had pride problems ranging from claiming importance because of who may have baptized them, to a "my gift is better than your gift," attitude.

Today's local bodies of believers aren't much different. There are problems of all kinds, and pride is still the root. Maybe we can find true the basis for harmony.

Family (vv. 2-9). Paul addressed the church as "...to them that are sanctified in Christ Jesus, called to be saints." Believers are sanctified in Christ at the time of their salvation. Sanctify means to be set apart or to be made holy. This is accomplished in us through faith in the only one who is holy. Our sanctification is not based on who we are or what we've done, but in who Jesus is and what he has done. He made it possible for us to be a part of God's family.



Grantham

According to John 1:12, when we receive Jesus we are given the "power to become the sons of God, even to them that believe on his name."

In the 1979 World Series the Pittsburgh Pirates were down three games to the Baltimore Orioles. Written on the top of their dugout was "The Family." That idea was taken from the hit song We Are Family. By believing in each other, encouraging one another, and never giving up, they came back to win. Come on church! We are much more than a baseball team. Let's live as brothers and sisters in Christ, worship in spirit and in truth (John 4:24), and labor in love (Hebrews 6:10). We can do it empowered by God and working together.

Factions (vv. 10-12). Paul learned that there were contentions in the Corinthian

church centered around different leaders. Apparently, as implied in vv. 13-17, they thought they were somebody if baptized by Paul, Apollos, or Cephas. Then there were some who were too spiritual to be involved in such foolishness. They stated simply that they were "of Christ." They all missed the point of being family. In 3:1-4, Paul called them babies, fleshly, and mere men.

Do you see the pride problem? Do you see it in your own church today? We are all saved by the same grace. We all deserved death and hell. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8)." Pride causes us to forget that our sanctification originates with Christ.

Focus (vv. 13-17). Paul pointed out that having favorite leaders or anything else that caused a division was not right. Because of personal preference,

we may not always like the preacher's sermon style, or the worship leader's music style, or the grounds committee's choice of flowers around the parking lot. However, we must have a spirit of cooperation and unity to accomplish God's purposes. We must find our focus, and it is in the Gospel.

Have you ever looked through binoculars? Did you notice you couldn't focus on everything at once? You had to decide on your subject. Then you could zoom in. The church, must zoom in on the Gospel of Christ. The world is dying around us and going to hell. We have lost our focus. Hebrews 12:2 says, "Looking unto Jesus the author and finisher of our faith." The Amplified Bible reads, "Looking away [from all that will distract] to Jesus." We must fix our eyes on Jesus and proclaim the Gospel message.

Grantham is pastor of Pineview Church, Clinton.

THE VILLAGE VIEW



Ronny E. Robinson, Executive Director

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Honor Roll of Churches

Each January we evaluate the cash gifts received by The Baptist Children's Village during the previous 12 months. In this evaluation it has become customary to list the Mississippi Baptist churches in the descending order of the designated cash gifts. This does not include non-cash gift items that many churches contribute. This evaluation and analysis has become known as the "Honor Roll of Churches."

RANK	CHURCH NAME/CITY	1999 GIFTS
238.	Harmony Baptist Church, Pontotoc	1,855.19
239.	First Baptist Church, Calhoun City	1,853.50
240.	Bucatan Baptist Church, Meridian	1,848.33
241.	Center Ridge Baptist Church, Yazoo City	1,847.19
242.	Berea Baptist Church, McCool	1,835.00
243.	Georgetown Baptist Church, Georgetown	1,825.50
244.	Harrisburg Baptist Church, Meridian	1,796.00
245.	Westwood Baptist Church, Meridian	1,793.55
246.	Star Baptist Church, Star	1,791.14
247.	Harmony Baptist Church, Louisville	1,785.24
248.	First Baptist Church, Anguilla	1,770.05
249.	Mt. Zion Baptist Church, Meridian	1,761.43
250.	First Baptist Church, Buckatunna	1,751.58
251.	Pleasant Hill Baptist Church, Quitman	1,751.57
252.	Friendship Baptist Church, Ecu	1,745.00
253.	First Baptist Church, Coffeeville	1,741.00
254.	First Baptist Church, Biloxi	1,739.01
255.	Unity Baptist Church, Picayune	1,738.10
256.	Shaqaluk Baptist Church, Shaqualak	1,723.00
257.	Mt. Vernon Baptist Church, Meridian	1,713.31
258.	Hopewell Baptist Church, Meadville	1,710.00
259.	Trinity Baptist Church, Fulton	1,708.92
260.	Lamar Baptist Association, Hattiesburg	1,700.00
261.	Murphy Creek Baptist Church, Louisville	1,695.52
262.	Providence Baptist Church, Cleveland	1,694.00
263.	Vardaman Baptist Church, De Kalb	1,687.71
264.	Chaparral Baptist Church, Waynesboro	1,673.00
265.	County Line Baptist Church, Carthage	1,671.00
266.	Parkway Baptist Church, Houston	1,667.99
267.	County Line Baptist Church, Union	1,644.88
268.	First Baptist Church, Mathiston	1,642.31
269.	Oak Dale Baptist Church, Pontotoc	1,626.00
270.	Beacon Street Baptist Church, Philadelphia	1,625.00
271.	First Baptist Church, Charleston	1,624.28
272.	DeSoto Baptist Church, Shubuta	1,612.92
273.	Calvary Baptist Church, Newton	1,611.09
274.	Courtland Baptist Church, Courtland	1,605.00
275.	Bogue Chitto Baptist Church, Bogue Chitto	1,602.00
276.	Rocky Point Baptist Church, Carthage	1,600.72
277.	First Baptist Church, Belmont	1,595.90
278.	First Baptist Church, Bay St. Louis	1,590.00
279.	Bethlehem Baptist Church, Walnut	1,582.39
280.	Second Baptist Church, Indianola	1,579.69
281.	Pilgrim Rest Baptist Church, Houka	1,574.50
282.	Tusculum Baptist Church, Booneville	1,569.00
283.	Straight Bayou Baptist Church, Anguilla	1,566.18
284.	Northside Baptist Church, Lucedale	1,551.45
285.	Horseshoe Baptist Church, Tchula	1,548.00
286.	Evergreen Baptist Church, Louisville	1,535.85
287.	Crane Creek Baptist Church, Perkinston	1,535.00
288.	First Baptist Church, Pontotoc	1,522.56
289.	First Baptist Church-Lyman, Gulfport	1,518.97
290.	Branch Baptist Church, Morton	1,517.88
291.	Central Baptist Church, McNeill	1,517.45
292.	Pilgrim's Rest Baptist Church, Kosciusko	1,515.00
293.	First Baptist Church, Brooklyn	1,514.84
294.	Calvary Baptist Church, Bogue Chitto	1,512.43
295.	Beulah Baptist Church, Decatur	1,511.66
296.	Gatesville Baptist Church, Crystal Springs	1,503.84
297.	Salem Baptist Church, Raymond	1,500.00
298.	Woodland Baptist Church, Woodland	1,496.50
299.	Riverside Baptist Church, Pascagoula	1,492.00

300.	First Baptist Church-Eudora, Hernando	1,481.60	377.	East Pleasant Grove Baptist Church, Quitman	1,175.00
301.	Magee's Creek Baptist Church, Jayess	1,480.00	378.	Central Baptist Church, Meridian	1,169.01
302.	Pearson Baptist Church, Pearl	1,475.00	379.	First Baptist Church, Rolling Fork	1,165.00
303.	Iuka Baptist Church, Iuka	1,470.00	380.	Oakhurst Baptist Church, Clarksdale	1,160.00
304.	Davis Road Baptist Church, Terry	1,464.80	381.	Zion Hill Baptist Church, Blue Springs	1,157.62
305.	Williamsburg Baptist Church, Collins	1,460.59	382.	Interstate Baptist Church, Shaw	1,154.78
306.	First Baptist Church, Cleveland	1,457.51	383.	Cedar Grove Baptist Church, Leakesville	1,153.50
307.	Bethel Baptist Church, Poplarville	1,455.01	384.	Bethany Baptist Church, Potts Camp	1,152.00
308.	First Baptist Church, Baldwin	1,450.00	385.	Easthaven Baptist Church, Brookhaven	1,151.00
309.	Glenfield Baptist Church, New Albany	1,431.24	386.	First Baptist Church-Polkville, Morton	1,150.00
310.	Gum Grove Baptist Church, Brookhaven	1,423.69	387.	First Baptist Church, Collinsville	1,130.00
311.	Springfield Baptist Church, Carthage	1,419.59	388.	Leesburg Baptist Church, Morton	1,126.88
312.	New Bethel Baptist Church, Carrollton	1,411.95	389.	Calvary Baptist Church, Meridian	1,126.16
313.	Plainway Baptist Church, Laurel	1,409.50	390.	Calvary Baptist Church, Belmont	1,125.00
314.	Mt. Zion Baptist Church, Taylorsville	1,400.00	391.	County Line Baptist Church, Walnut	1,125.00
315.	Airport Baptist Church, Grenada	1,399.73	392.	Fellowship Baptist Church, Ellisville	1,123.55
316.	First Baptist Church, Marion	1,396.73	393.	Noxapater Baptist Church, Noxapater	1,116.00
317.	Bethel Baptist Church, Etta	1,394.02	394.	Golden Central Baptist Church, Golden	1,115.00
318.	Skene Baptist Church, Skene	1,392.32	395.	Oak Grove Baptist Church, Mount Olive	1,114.00
319.	Slayden Baptist Church, Lamar	1,375.00	396.	Crystal Springs Baptist Church, Tylertown	1,111.00
320.	First Baptist Church, Winona	1,373.64	397.	Beulah Baptist Church, Magee	1,107.97
321.	Arm Baptist Church, Silver Creek	1,366.52	398.	Alexander Memorial Baptist Church, Hollandale	1,104.68
322.	Woodland Hills Baptist Church, Jackson	1,362.85	399.	Hope Baptist Church, West Point	1,100.00
323.	West McComb Baptist Church, McComb	1,360.30	400.	Lone Oak Baptist Church, Corinth	1,100.00
324.	Griffith Memorial Baptist Church, Jackson	1,360.00	401.	Bethlehem Baptist Church, Benton	1,100.00
325.	New Home Baptist Church, Taylorsville	1,359.03	402.	Oak Hill Baptist Church, Booneville	1,100.00
326.	First Baptist Church, Lumberton	1,351.61	403.	Grace Memorial Baptist Church, Tupelo	1,100.00
327.	Rome Baptist Church, Rome	1,350.00	404.	Tuscola Baptist Church, Lena	1,100.00
328.	First Baptist Church, Bruce	1,349.00	405.	New Prospect Baptist Church, Iuka	1,100.00
329.	First Baptist Church, Tupelo	1,341.00	406.	Locust Hill Baptist Church, Blue Springs	1,100.00
330.	Causeyville Baptist Church, Meridian	1,339.51	407.	County Line Baptist Church, Crystal Springs	1,083.29
331.	Immanuel Baptist Church, Hattiesburg	1,338.64	408.	Pheba Baptist Church, Pheba	1,080.00
332.	First Baptist Church-Runnelstown, Petal	1,337.62	409.	Bay Vista Baptist Church, Biloxi	1,066.85
333.	First Baptist Church, Long Beach	1,323.00	410.	Liberty Baptist Church, DeKalb	1,040.00
334.	Wesson Baptist Church, Wesson	1,319.93	411.	Ramah Baptist Church, McCall Creek	1,038.51
335.	Galilee Baptist Church, Gloster	1,310.00	412.	Bond Baptist Church, Wiggins	1,037.00
336.	Oak Grove Baptist Church, Bentonla	1,301.15	413.	Perry Baptist Association, New Augusta	1,030.00
337.	Fredonia Baptist Church, New Albany	1,299.00	414.	Tucker's Crossing Baptist Church, Laurel	1,025.00
338.	Mt. Horeb Baptist Church, Collins	1,295.96	415.	Corinth Baptist Church, Magee	1,025.00
339.	Leflore Baptist Church, Holcomb	1,289.00	416.	Emmanuel Baptist Church, Grenada	1,024.85
340.	Parkway Baptist Church, Pascagoula	1,287.15	417.	East Louisville Baptist Church, Louisville	1,023.18
341.	Wellman Baptist Church, Bogue Chitto	1,281.00	418.	Conway Ceter Hill Baptist Church, Carthage	1,015.65
342.	First Baptist Church, Terry	1,280.52	419.	Oldham Baptist Church, Burnsville	1,005.00
343.	Pine Grove Baptist Church, Picayune	1,280.00	420.	Jones Chapel Baptist Church, Nettleton	1,000.00
344.	Colonial Heights Baptist Church, Jackson	1,275.00	421.	Enon Baptist Church, Jayess	1,000.00
345.	Second Baptist Church, Greenville	1,273.00	422.	Carey Springs Baptist Church, Randolph	1,000.00
346.	First Baptist Church, Nettleton	1,270.00			
347.	Oak Grove Baptist Church, Shubuta	1,268.40			
348.	Union Baptist Church, Sardis	1,268.35			
349.	Taylor Baptist Church, Taylor	1,260.00			
350.	Union Baptist Church, Nettleton	1,256.00			
351.	Carriage Hills Baptist Church, Southaven	1,254.42			
352.	Leaf Baptist Church, McLain	1,250.00			
353.	Pinlake Baptist Church, Brandon	1,250.00			
354.	Mt. Vernon Baptist Church, Tupelo	1,247.00			
355.	Beatline Baptist Church, Philadelphia	1,239.50			
356.	Bethel Baptist Church, Liberty	1,235.00			
357.	Holly Springs Baptist Church, Foxworth	1,233.82			
358.	Broadway Baptist Church, Olive Branch	1,226.00			
359.	Sallis Baptist Church, Sallis	1,215.00			
360.	Longview Heights Baptist Church, Olive Branch	1,214.94			
361.	Lowery Creek Baptist Church, Seminary	1,211.80			
362.	Ora Baptist Church, Seminary	1,209.43			
363.	Goodyear Baptist Church, Picayune	1,204.76			
364.	Good Hope Baptist Church, Richton	1,200.00			
365.	Immanuel Baptist Church, Greenwood	1,200.00			
366.	First Baptist Church, Steens	1,200.00			
367.	Mt. Zion Baptist Church, Florence	1,200.00			
368.	Whitesand Baptist Church, Prentiss	1,200.00			
369.	Hillcrest Baptist Church, New Albany	1,200.00			
370.	Grace Memorial Baptist Church, Gulfport	1,200.00			
371.	Friendship Baptist Church, Sturgis	1,200.00			
372.	Calvary Baptist Church, Summit	1,199.21			
373.	Goodrum Memorial Baptist Church, Vicksburg	1,194.70			
374.	Shady Grove Baptist Church, Heidelberg	1,194.19			
375.	Neshoba Baptist Church, Union	1,176.00			
376.	Highland Baptist Church, Meridian	1,175.00			

Gifts of Honor and Memory

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful, and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

Mr. Edd Gilliland
Mrs. Fanny Pollan
Allen W. Glisson, Sr.
Mrs. Allen W. Glisson Sr.
Wendy Carol Goodman
Mr. & Mrs. Thomas E. Howard
Dr. John Goodwin
Mr Craig & Mrs Anna (Majure) Royston
Mrs. Wilmot Goodwin
Mr Craig & Mrs Anna (Majure) Royston
Mrs. Nancy Davis Granholm
M/M Lawrence Dugan Jr & Clayton

Mrs. Birdie Mae Grant
Johnny & Barbara Gibson
Kolola Springs BC
Zettie Grant
Mr. & Mrs. Sidney Pitts
Billy Gray
Mr. & Mrs. Tommy Gelston
Howard Green
Mr. & Mrs. Virgil L. Barlow Jr.
Mr. Danny Rex Gregory
Patricia Gregory Thoner
Mr. & Mrs. Jerry McCullough
Charles David Griffin
Mr. & Mrs. Ron K. Phillips
W. A. (Willie) Grissom
Ms. Dena G. Daniel
Sherwood A. Gunter
Russell & Nelia Clanton
Harold Hackney
Mrs. Peggy Hackney
Danny Haley
Mr. & Mrs. Jerry L. Barber
Maria C. Haley
Mr. & Mrs. Linus Whittington
Mr. Gordie Whittington
Mr. & Mrs. Jesse G. Hammock
Mrs. Mary Mahaffey
Rufus Carroll Hammock, Sr.
Dr. & Mrs. Bobby D. Moore
Mrs. Hanvey
Mr. & Mrs. Marvin M. Hefner
Mariola Shinn Harden
Mildred & James Travis
Deborah Bennett Harris
Mr. & Mrs. George Gatewood
Walter Harris
Dr. and Mrs. Jack Q. Causey
Jewell Harrison
Alvin Harrison
Virginia H. Johnson
Clyde Harthcock
Mr. & Mrs. Charles F. Davis
Mrs. D. C. Hartley
Mr. & Mrs. Robert Rainey Little
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Mr. & Mrs. J. D. Cruise
Francis B. Hassell
Mr. & Mrs. Eugene Bigham III
H. T. Hathcock, Jr.
Mr. & Mrs. Fred C. Powers
Mrs. Helen Gelston Cade
James C. Hawkins
Iva Joyner
Hazel Hawkins
Mr. & Mrs. Billy D. Moore
Minnie Hays
Mrs. Gordon Holloway
Mr. Buddy Hays
Mr. & Mrs. Wayne Box
Mrs. Minnie Hays
Mrs. Lucille Bodie
Mrs. Minnie & Buddie Hays
Mr. & Mrs. Clifton Porter & Family
William (Buddy) Hays
Mrs. Lucille Bodie
Mrs. Gordon Holloway
Eva Frances Hearst
Mrs. Mary Emma Sanford
Mary Tinsley Heath
Mr. & Mrs. William S. Gazaway
Daniel Thomas Helms
Dr. & Mrs. Richard S. Myers
Mrs. Elizabeth Henderson
Mr. & Mrs. Horace Cato
Mr. & Mrs. Fleet Lofton & Family
Carol & Bill Miller
Mrs. June Bowering
Charles Herring
Mr. & Mrs. Donald A. Baker
Charles Hester
Mrs. W. E. Clements
Mrs. Howard Ray
Doug Hiatt
TEL SSC, FBC-Vicksburg
Mrs. Ruth Downing Hicks
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Mrs. Jay (Blanche) Higgenbotham
Mr. & Mrs. Fransis L. Hamilton
Mr. Basil Hilderbrand
Mr. & Mrs. James H. Gibbs
Mr. Frank Hill
Mr. & Mrs. Robert Oakman
Dora Mae Hines
Dennis, Debra & Chad Gordon
Nora Mae Hines
Mr. & Mrs. R. E. Everett
Bill Hogue
Jack & Edith Davidson
Paul & Jo Helen Watson
Dorothy Hollifield
Hope & Kenneth Hawkins
Mrs. Holland
Mr. & Mrs. Maurice Brown
Mrs. Ladelle Carter Holliday
Robert & Sue Wilkie
Miss Christine Hollis
Mrs. Martha B. Bailey
Miss Kathrine Beaty
Mr. & Mrs. Arthur C. Stringer
Mrs. Lennie Holman
Ms. Nelda M. Pickle

Open House

Monday, March 5, 2001

2-4 p.m.

Teamwork counts in Canadian missions



MAKING PLANS — Barry Bonney (right) looks over plans for a subdivision in Oakville, Ontario, with International Mission Board missionary Randy Galloway, a Baptist Student Ministries director in the city. The two are part of a team laying the foundation for a new church plant in Oakville. Bonney serves as a church planter/catalyst for the North American Mission Board and is based in Toronto. (Photo by Christine Smith)

Bibliocipher

By Charles Marx
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UEQ YLO DITMSLP NTIPL
LOI NAIYPTIE YTE, UEQ
HIUWWOQ LAG AE
YHUQQCAES VCTPLOY,
UEQ CUAQ LAG AE U
GUESOI; DOVUMYO
PLOIO HUY ET ITTG NTI
PLOG AE PLO AEE.

CMBO PHT: YOZOE

Clue: C = L

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Titus Two: Eleven.

TORONTO, Ontario — Under an overcast Toronto sky, members of Dixie Church begin to trickle into a small building attached to an apartment high-rise, much like they have for 21 years.

Though the make-up of the congregation has changed several times, it remains a strong witness to the life-changing power of Christ in this multi-ethnic Canadian community. In this case, the congregation — the first Southern Baptist church started in Ontario — meets on an eight-inch concrete slab poured over a former indoor swimming pool.

Downstairs, the women's swimsuit changing room serves as a nursery; showers in a corner still testify to its former use. Next door in the men's changing room, youth gather to hear stories about Jesus.

On this Sunday morning 15 nationalities join together to study the Bible. It's not a fancy building, but it serves its purpose well. In fact, the building testifies to the tenacity and creativity of Canadian Southern Baptists to plant churches whenever a door opens — or, in this case, when a swimming pool closes.

It's a small congregation, but no one ever told the group it was too small to make a difference. As a result of its faith in God, this international mix of immigrants now sponsors six mission churches — one English-speaking, an Hispanic, a Vietnamese, and three Korean. A First Nation congregation, similar to Native American work in the United States, is in the planning stages.

Helping Dixie in its church planting efforts — and being a catalyst among 20 other churches and missions scattered across the city of Toronto and province of Ontario — are North American Mission Board (NAMB) missionaries Barry and LaWanda Bonney. Barry Bonney serves as a church planter/catalyst. LaWanda assists Barry by leading teacher workshops in the churches and in her role as Woman Missionary Union director for Ontario.

The couple, featured in the March 5-12 Week of Prayer for North American Missions, lives in Oakville, a Toronto suburb, with their three young daughters — seven-year-old Kayla, five-year-old Kristen, and two-year-old Kelsey.

It is a ministry built on teamwork. Though he concentrates his ministry in Toronto, Barry travels the expansive province as he helps churches locate sites

for new home Bible studies or missions. LaWanda's upbringing as a missionary kid in Mexico and Central America opens doors in the Spanish-speaking community. And the children's subtle witness among their peers helps introduce others to Bible stories about Jesus.

"One of our greatest struggles is not being able to be involved in one church," Barry says. "We relate in some way to 20 congregations, double what was here when we came here in 1996. The work is growing, but it causes us to be spread even more thin."

As church planter/catalyst, Barry works with pastors to constantly brainstorm and share ideas on ways to start new churches. The catalyst portion of his title means just that — he serves as a catalyst to stimulate new work.

Barry is there to be sure that churches are being started with regularity, depending on the resources available. In many ways he's a recruiter, assessor, and coach to new church planters. He also helps existing churches partner with new starts.

When the couple accepted the challenge to move to Toronto from a smaller city in Saskatchewan, they came to the province of 11 million residents to work with ethnics. Since then his job description has been modified to include working with new English-speaking churches.

The Bonneys are the only NAMB missionaries in the province, which includes the nation's capital city of Ottawa. Their task is daunting at times.

"It's really a God-sized project," LaWanda says.



Pilot's license asset for Montana missions director

FORSYTH, Mont. — It's not every church where a bright yellow Piper Super Cub airplane could pull up in the parking lot on a Sunday morning, but at Alzada Church in the southeast corner of Montana they're getting used to it. That just means their associational missionary, Mike McKinney, is visiting that morning. He lands the plane on the highway in front of the church.

Welcome to eastern Montana, where wheat and cows are plentiful but people — clustered in small communities like Alzada — are relatively scarce. The 29 churches and missions McKinney assists in the Big Sky and Hi-Line Baptist Associations cover a 64,000-square-mile area — larger than the entire state of Mississippi. The single-engine aircraft he pilots is about the only thing that allows him to cover it effectively.

McKinney and his wife Martha, both North American Mission Board missionaries, are featured during the Week of Prayer for North American Missions, March 5-12.

McKinney said it was during seminary in the mid-1970's that he first felt the call to missions in the Northwest, after hearing Troy Prince — then executive director of the Alaska Baptist Convention — speak of the needs.

Circumstances did not allow that call to be fulfilled immediately, but throughout years of ministry in Texas it was never forgotten. McKinney knew piloting skills would be valuable in the Northwest, for instance, so in one of his pastorates a friend taught him to fly and helped him get his license. In a move to a church-

owned parsonage, he used the equity from a former home to buy his first airplane.

His calling was never a secret in the churches where he served. "Every time a church called me I always told them that some day I am going to missions work in the Northwest," McKinney said.

Then in 1991 the opportunity came to

serve as pastor of Trinity Church in Missoula in western Montana. Three years later he was asked to serve as associational missionary for the two associations that make up most of the state's eastern half.

"I needed 22 years of experience as a pastor to know how to work with pastors, and to help them with the difficulties and situations in their churches," he said. The experience also has been helpful in securing volunteers and partnering churches to help with the work.

Unlike farther west, eastern Montana is a desolate land of large ranches dedicated to producing cattle, sheep, or wheat. The scale is one in which 40 acres of land is set aside for each head of cattle, and ranches often cover tens of thousands of acres.

The isolation can be stressful for pastors, so fellowship is important. Regular meetings are well attended and McKinney also makes an effort to visit pastors regularly.

"One of the things I try to do is get around as much as I can to the pastors, and when I go I take the pastor and his family out to eat," he said. "They don't get to do that often. They're living on that bivocational salary, and every dollar is precious to them."

The challenges are particularly difficult because pastors' families in most cases must adjust to a bivocational lifestyle. Pastors can be found driving trucks, working on ranches, doing construction, or anything else that gets the bills paid.

"Wherever they are they just look for whatever is available to supplement their income," McKinney said.



McKinney